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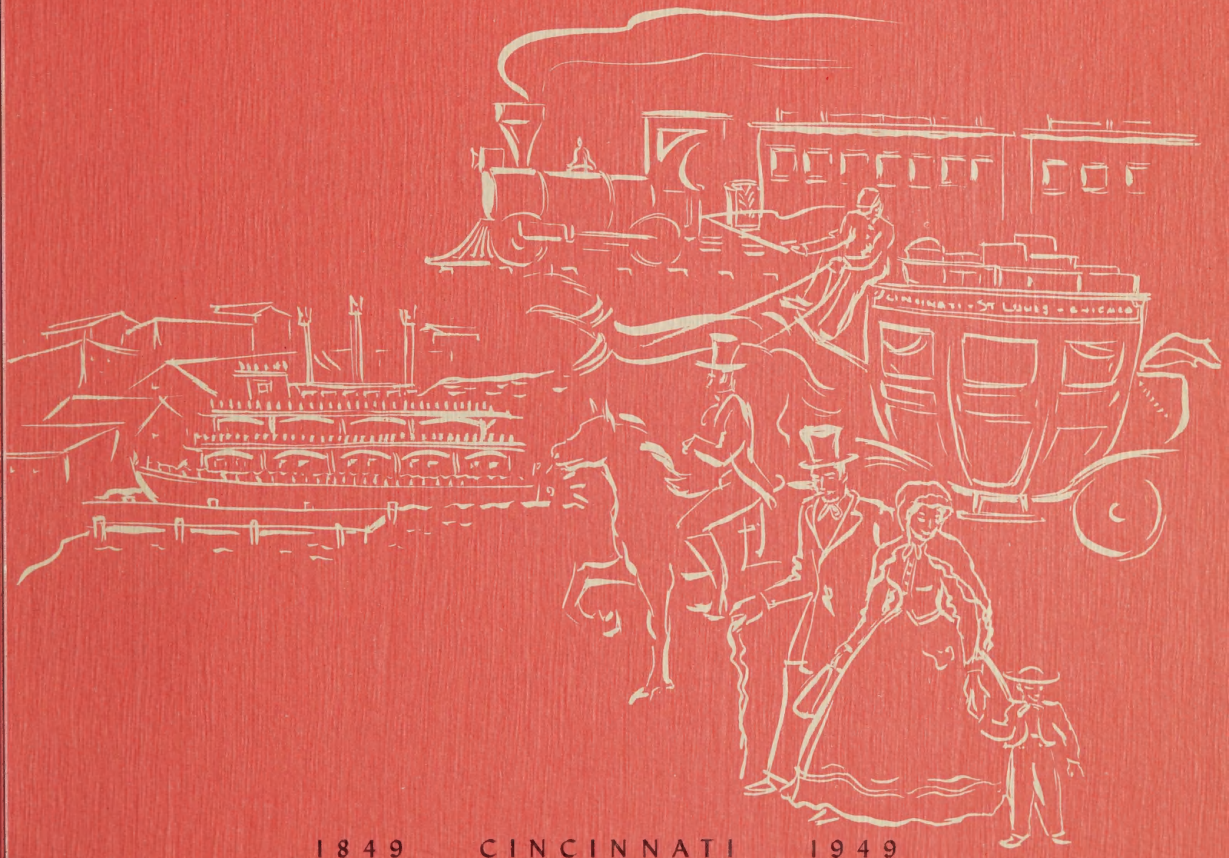
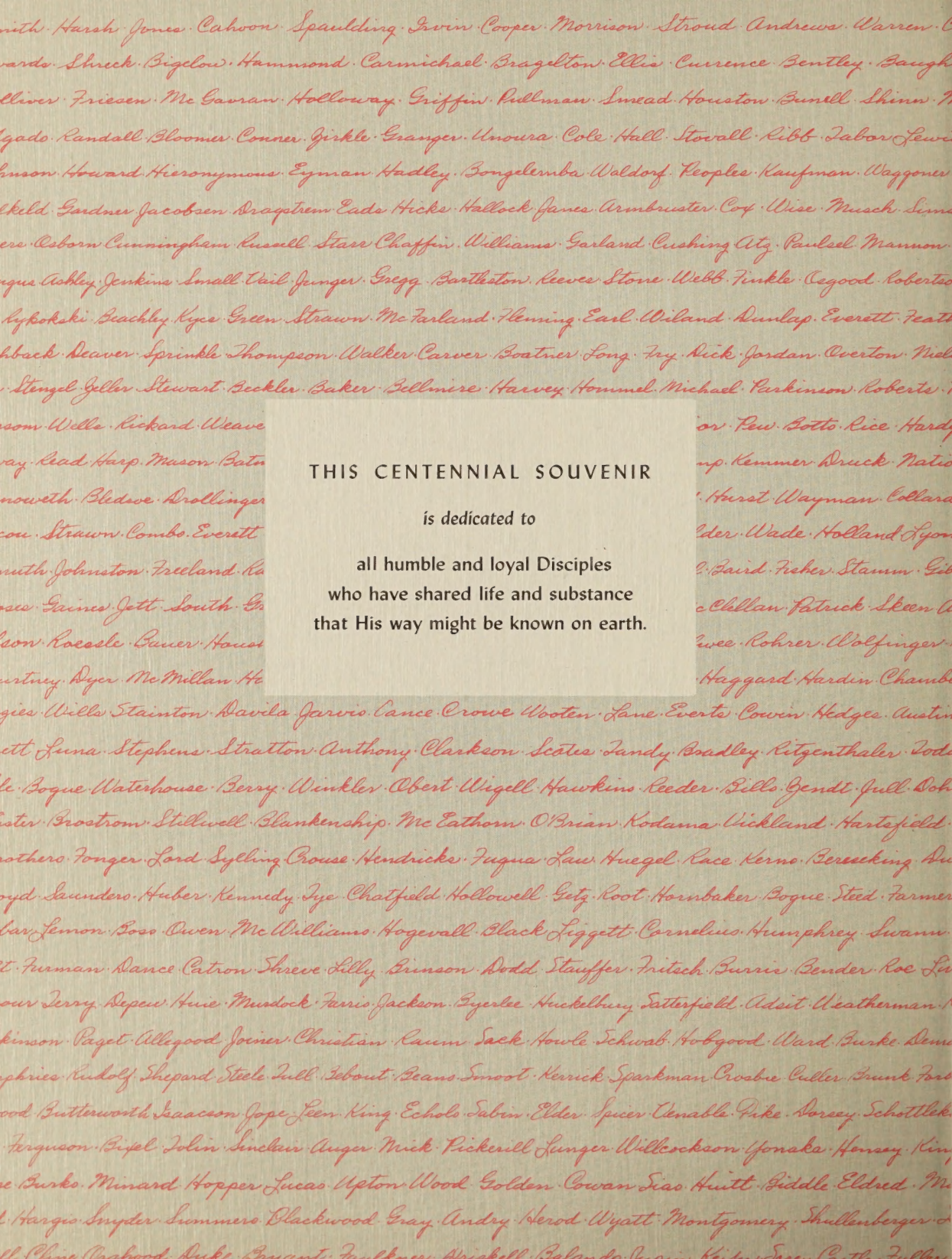
"PIONEERS! O PIONEERS!"

A Century of Service



1849 CINCINNATI 1949

THE DISCIPLES OF CHRIST



THIS CENTENNIAL SOUVENIR

is dedicated to

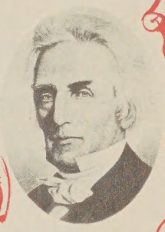
all humble and loyal Disciples
who have shared life and substance
that His way might be known on earth.

FEB 24 1954

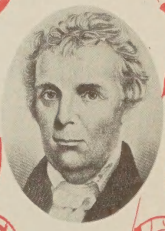
a Century of Service

The Story

Written and illustrated by Rose Wright and Louis LeVier



A. CAMPBELL



BARTON W. STONE

One hundred and forty years ago, weary of the evils that were plaguing a divided Christendom, Thomas Campbell, an immigrant from Ireland, penned a history-making document. Known as the "Declaration and Address," it became the charter of a great religious movement, the purpose of which was to unite Christendom on the simple, apostolic pattern for the church. The new movement was widely and eloquently championed. Its most ardent advocate was Thomas Campbell's son Alexander, who had come from Ireland with his mother in 1809, just in time to read the proof-sheets of the "Declaration and Address." Challenged and inspired by the message, he became one of the great religious reformers of the new world.

With other freedom-loving spirits, the most outstanding of whom was Barton W. Stone, Alexander Campbell set out to restore apostolic Christianity in its basic simplicity. Other Eighteenth Century religious leaders who had founded what they called apostolic churches had insisted on conformity to an exact pattern of what they considered to be primitive procedure. Thus their churches became denominations. "Unity with Liberty" was the appeal of the Campbells. They insisted that, aside from what was indisputably known to have been the will of Christ, the Christian must have freedom to follow his own conscience.

Unfortunately, most of the established churches rejected the reformers; but thousands of individuals responded and formed themselves into fellowships and churches which were to grow and spread far across America's frontiers. Called Christians and Disciples of Christ, they had a great consuming purpose: the reunion of a divided Christendom.

Cooperation Becomes Important

After twenty some years of individualism and self-assertion, leaders among the Disciples of Christ began to realize the need of some cooperative channel through which they might witness for Christ in neglected areas of the world. Scattered and solitary,

they were feeling powerless and ineffectual in making any significant impact on paganism. Alexander Campbell gave voice to their need in *The Millennial Harbinger* of 1842:

"1. We can do comparatively nothing in distributing the Bible abroad without cooperation.

"2. We can do comparatively little in the great missionary field of the world either at home or abroad without cooperation.

"3. We can do little or nothing to improve and elevate the Christian ministry without cooperation.

"4. We can do little to check, restrain, and remove the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible, and deceptious persons, without cooperation.

"5. We cannot concentrate the action of the tens of thousands of Israel in any great Christian effort but by cooperation.

"6. We can have no thorough cooperation without a more ample, extensive, and thorough church organization."

So general became the desire for cooperation that in October, 1849, two hundred Disciples from eleven states and one hundred churches journeyed afoot and by horseback, boat, and train to Cincinnati, Ohio. These representatives went hoping to find a way whereby, as Alexander Campbell had said, the churches and state societies might "cooperate in everything beyond the individual achievements of a particular organization." The American Christian Missionary Society, with Alexander Campbell as its first president, came into being at that convention and immediately set itself to the task of local and far-flung evangelism.

Caroline Neville Pearre
founder of the Christian
Woman's Board of Missions

What a thrill these Disciples enjoyed in their new-found strength and power! Together to send a missionary to Jerusalem! And to Liberia. And to Jamaica. What if these missions were ill-fated? There were unavoidable reasons that would not always prevail. The greatest blow came with the war between the states. Like all wars this one seriously retarded advance among the churches and focused attention on local problems and needs. Most of the progress of those difficult years was in the organization of new churches and of state associations and societies.

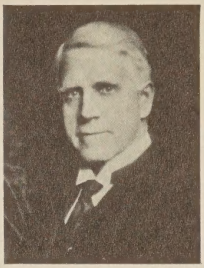
Disciples Organize for Missions

By 1874 enthusiasm for a vigorous program of missionary work was again stirring the hearts of men and women. Caroline Neville Pearre, of Iowa, arose from her devotions one April day with a vision of what women could do if they had an organization of their own. Timid souls, they could not find their voices in meetings and conventions with eloquent, argumentative men. Let them, however, have their own meetings and things would begin to happen. A letter outlining her idea was soon on its way to Thomas Munnell, of the American Christian Missionary Society.

"This is a flame of the Lord's kindling, and no man can extinguish it," wrote Mr. Munnell. Thus encouraged, Mrs. Pearre arranged for some separate sessions during the convention of the American Christian Missionary Society at Cincinnati in October, 1874. Seventy-five eager women from nine states then and there created the Christian Woman's Board of Missions, with Mrs. Maria Jameson as president, and Mrs. Pearre as corresponding secretary.

Things did begin to happen. A flame did begin to burn. With $430 contributed at that first convention, the women began to carry the torch of missionary education to their own churches and into the world. Pioneers they were. Pioneers in Negro education. Pioneers in the establishment of Bible chairs beside state university campuses. Pioneers in organizing children, youth, and business and professional women for missionary study, action, and stewardship.

The Christian Woman's Board of Missions pioneered in the education of young people for



Archibald McLean
missionary statesman of the Foreign Christian Missionary Society

service in foreign fields. Indeed, it was four years before the Protestants of the world had awakened at Edinburgh to the need of establishing training schools for missionaries that the Christian Woman's Board of Missions had launched a campaign for a graduate college of missions. In 1908 they laid the cornerstone at Indianapolis, Indiana.

In the same year that Mrs. Pearre had her great idea, a man had also gone apart to pray. He had heard a convention speaker cry, "In the wide foreign fields destitute of the gospel we do not have a single herald of the cross!" He, too, came from his prayer with a conviction. "The American Christian Missionary Society has more than it can do at home with its available funds," he thought. "A strictly foreign society would have a new appeal to the churches." Reasoning thus, W. T. Moore began to promote the idea which resulted in 1875 in the formation of the Foreign Christian Missionary Society, with Isaac Errett as its first president.

From the perspective of 1949 we see that many great men made the Foreign Christian Missionary Society great. Looming high among them, however, was Archibald McLean. It was his unique privilege in his long administrative career to commission 358 missionaries to foreign service.

Relieved of responsibility for foreign missions, the American Christian Missionary Society turned to home missions with a surge of enthusiasm and energy. Where states were not organized, the Society sent "missionaries" and evangelists to bring the people together into state associations. These were the forerunners of the efficient organization that prevails today. Soon the American Christian Missionary Society was working hand in hand with its new offspring, the Board of Church Extension, in the planting and building of churches. Into the West with homesteaders and pioneers went preachers and missionaries, making converts, establishing churches. As towns sprang up along the established western trails and along the railroads, evangelists were there. As the government opened new territories, crusading Disciples were there. "The woods were full of Disciples," wrote one.

Such was the spirit and vigor that added nearly a million souls to the rolls of churches of Disciples of Christ between 1875 and 1910. Opportunities and needs were as vast as the new frontiers. Here were Negroes, Orientals, Mexicans, brought to do the back-breaking jobs of forging a great industrial nation. These needed a Christian ministry. Here were homeless orphans and destitute old people. Here were small groups of Disciples struggling to establish churches without sufficient funds. Here were ministers whose subsistence salaries made impossible any provision for old age. Here were young men and women eager for training for Christian service.

Here were wars, poverty, crime, liquor, divorce, undoing the work of the church, circumscribing its outreach. And here, in the midst of world tragedy, need, and paganism, was a Protestantism cursed with divisions and wasteful competition.

Here, indeed, as well as abroad, were jobs to do and loads to lift. Into the doing of them Disciples threw themselves with realism and energy. In the period between 1874 and 1910, the American Christian Missionary Society became the mother of eight other national organizations established to work in these vast areas of need.

Had their enthusiasm led them to create too many organizations? Perhaps so. At any rate, by 1919, the feeling was quite general that a larger measure of cooperation among the national organizations was needed. The best solution seemed to be the unification of home and foreign missionary work and Christian education into one strong body. The Kansas City convention of 1917 voted unanimously for complete unification. By 1920 the new organization, The United Christian Missionary Society, was feeling its way and planning for a great future in missions and education.

"PIONEERS!

A PANO

WRITTEN AND DIRECTED BY

MUSIC
Dr. Frank Biddle, director
Combined choir from churches of
Cincinnati, Ohio

CAST OF CHARACTERS

(*In the order of their appearance*)

NARRATORS	Paul Walker and James C. Pippin Paul Reinhardt and Jack Forstman
PROLOGUE	*Chorus of Pioneers:* Robert E. Brown, George Warren Campbell, Dean Cornwell, Jerome T. Dale, Lew A. Davis, Harry Dowell, James Johnson, Edward B. Miller, William L. Miller, Jr., Tom Parish, Clifford D. Parker, James R. Reed, Tom Wood
EPISODE I	*D. S. Burnet.* . . . William C. Howland, Jr. *A Young Woman* . . . Jane Murphy
EPISODE II	*Alexander Campbell* . . . Herbert C. Barnard *Walter Scott.* . . . Boyd Hughes *Isaac Errett* . . . Lloyd Lambert
EPISODE IV	*The Speaking Chorus:* Mary Abraham, Dorothy Armstrong, Patricia Birchfield, Mary Katheryn Brown, Jo Ann Crose, Ida Jean Davis, Jackie Dawson, Ruthella Farris, Virginia Hughes, Marie Jump, Joyce Litton, Anita Semones, Barbara Maxine Semones, Betty Sugg
EPISODE IX	*Minister* . . . Robert E. Brown *Family* . . . Marvin W. Gee, Elinor Anderson, Elinor Humbert *Teacher* . . . Jane Clary *Missionary Educator* . . . Henry Dugan *Journalist* . . . Don Seamans *Christian Steward* . . . Richard L. Taylor *Custodian of Finance* . . . James Spainhower *Youth* . . . Lawrence Kirkpatrick *Nationals* . . . E. A. Edwards, Jamaica; Raphael Rivera, Puerto Rico; Daniel Lopez de Lara, Mexico; Mr. and Mrs. José Miguel Font, Argentina; Edna Swen, China; Mr. and Mrs. Ezekiel Albert and Personno Shah, India; Ayako Obana, Hana Kawai, Nobunda Oda, Japan; Pablo Bringas, Philippine Islands

**A dramatic presentation which synthesizes into panoramic unity a combination of narration, lighting effects, living pictures, projected portraits, moving pictures, dramatic action, instrumental and choral music and audience participation in singing.*

PIONEERS!"

DRAMA*

DR. AND MRS. HAROLD F. HUMBERT

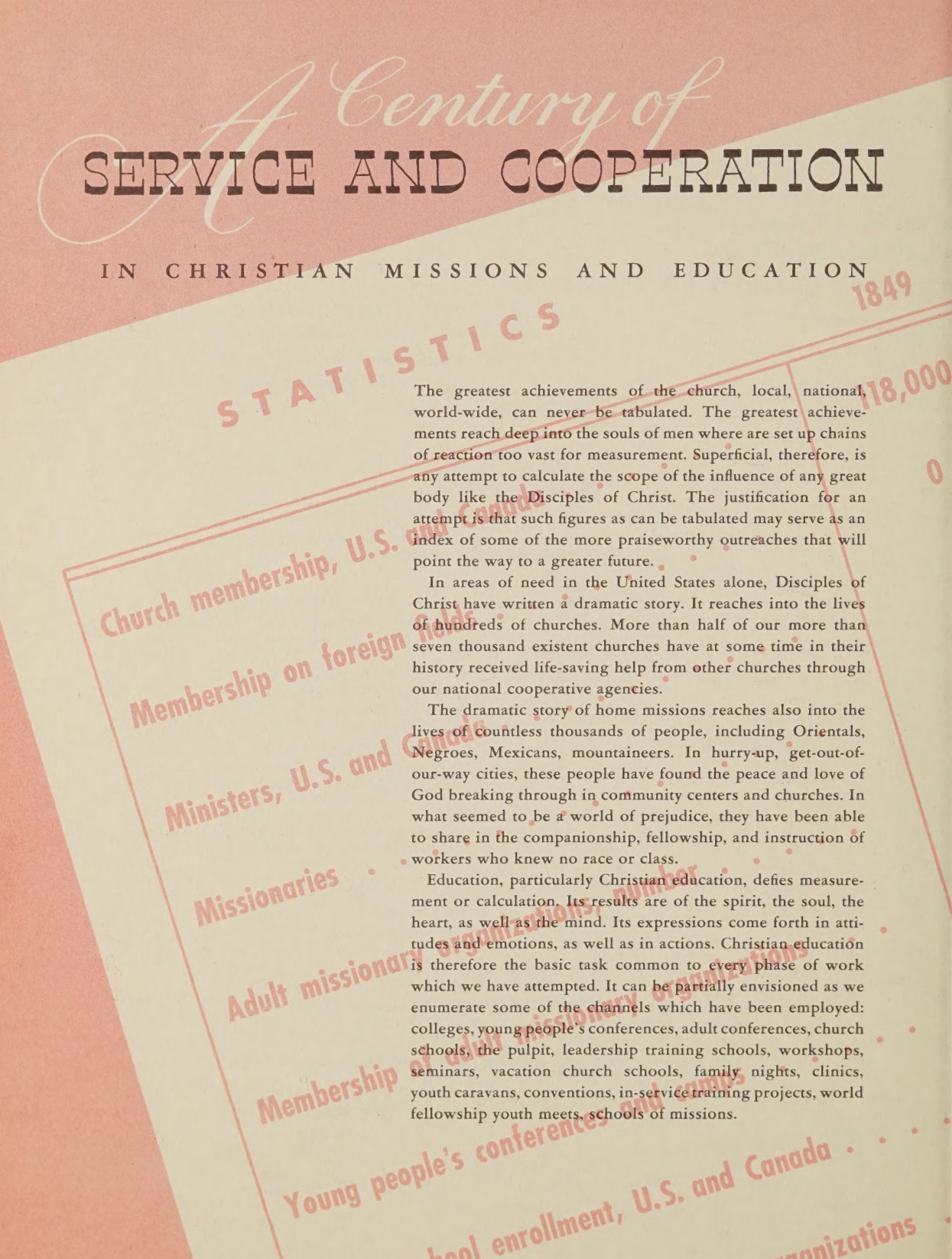
PRODUCTION MANAGERS
C. A. Weesner and C. Richard Dawson
of The United Christian Missionary Society
Indianapolis, Indiana

SYNOPSIS OF EPISODES

PROLOGUE	1849
EPISODE I	Alexander Campbell, Walter Scott, D. S. Burnet, John T. Johnson, L. L. Pinkerton, John O'Kane, W. K. Pendleton, James Challen, and James T. Barclay pioneer in the formation of the American Christian Missionary Society.
EPISODE II	Walter Scott, Alexander Campbell, and Isaac Errett discuss the significance of the newly organized religious movement.
EPISODE III	The 1849 convention approves the organization of Sunday schools and the publication of literature. In 1850 the first missionary, James T. Barclay, sails for Jerusalem. The Civil War retards all church work. In 1861 home missionaries report 1,871 converts.
EPISODE IV	In 1874 seventy-five women organize the Christian Woman's Board of Missions. In 1882 they send Mary Graybiel, Ada Boyd, Mary Kingsbury, and Laura Kinsey to India. In 1908 the women lay the cornerstone of the College of Missions.
EPISODE V	In 1875 W. T. Moore, Isaac Errett, and others organize the Foreign Christian Missionary Society. Archibald McLean, of Canada, becomes the great leader of the Foreign Society. In 1883 Captain and Mrs. C. E. Garst and Mr. and Mrs. George T. Smith sail for Japan. On July 30, 1884, missionaries baptize Matsumura San, of Japan, the Foreign Society's first convert from a non-Christian faith. In 1886 Dr. W. E. Macklin establishes missionary work in China.
EPISODE VI	Cooperative work is organized in many states.
EPISODE VII	The American Christian Missionary Society becomes the mother of eight organizations dedicated to a continental service.
EPISODE VIII	In 1912 A. McLean and Anna R. Atwater confer concerning unification of missionary and educational work. By 1920 the American Christian Missionary Society, the Christian Woman's Board of Missions, and the Foreign Christian Missionary Society merge into The United Christian Missionary Society.
EPISODE IX	A Crusade for a Christian World becomes the greatest united program of the Disciples of Christ.
FINALE	Contemporary Disciples of Christ are challenged to "take up the task eternal, and the burden, and the lesson."

A Century of SERVICE AND COOPERATION

IN CHRISTIAN MISSIONS AND EDUCATION

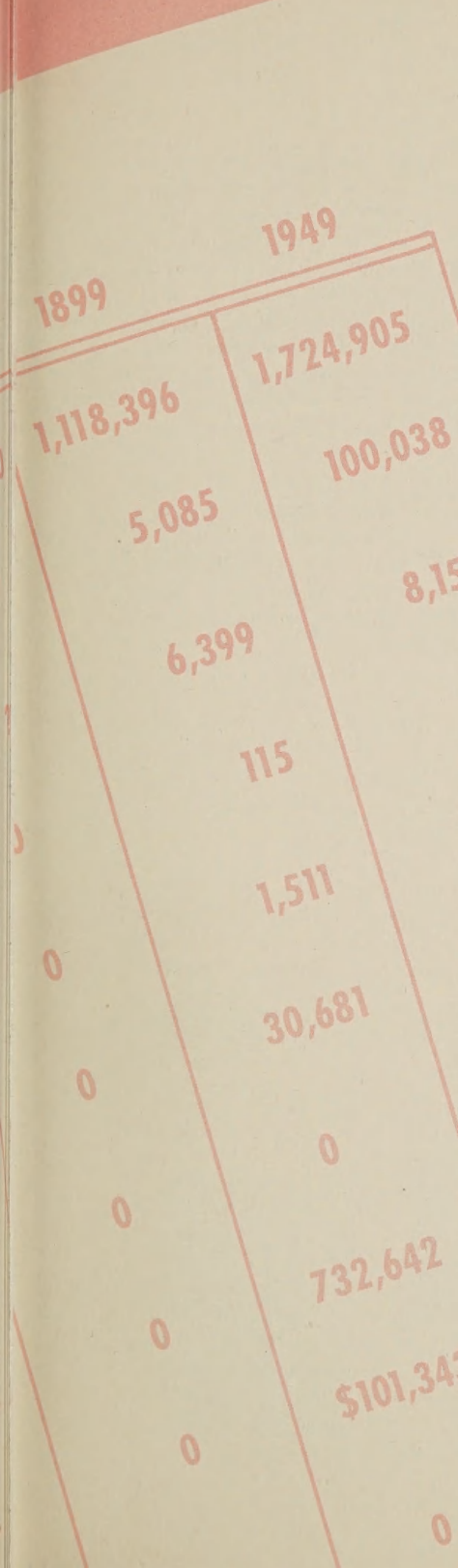


The greatest achievements of the church, local, national, world-wide, can never be tabulated. The greatest achievements reach deep into the souls of men where are set up chains of reaction too vast for measurement. Superficial, therefore, is any attempt to calculate the scope of the influence of any great body like the Disciples of Christ. The justification for an attempt is that such figures as can be tabulated may serve as an index of some of the more praiseworthy outreaches that will point the way to a greater future.

In areas of need in the United States alone, Disciples of Christ have written a dramatic story. It reaches into the lives of hundreds of churches. More than half of our more than seven thousand existent churches have at some time in their history received life-saving help from other churches through our national cooperative agencies.

The dramatic story of home missions reaches also into the lives of countless thousands of people, including Orientals, Negroes, Mexicans, mountaineers. In hurry-up, get-out-of-our-way cities, these people have found the peace and love of God breaking through in community centers and churches. In what seemed to be a world of prejudice, they have been able to share in the companionship, fellowship, and instruction of workers who knew no race or class.

Education, particularly Christian education, defies measurement or calculation. Its results are of the spirit, the soul, the heart, as well as the mind. Its expressions come forth in attitudes and emotions, as well as in actions. Christian education is therefore the basic task common to every phase of work which we have attempted. It can be partially envisioned as we enumerate some of the channels which have been employed: colleges, young people's conferences, adult conferences, church schools, the pulpit, leadership training schools, workshops, seminars, vacation church schools, family nights, clinics, youth caravans, conventions, in-service training projects, world fellowship youth meets, schools of missions.



To contemplate the numbers of people of all ages who have been influenced through these channels in a century of organization is to think in terms of millions. To contemplate the variety, kinds, and quantities of materials required for all ages—books, maps, magazines, pictures, pamphlets, study courses and packets, syllabi, quarterlies—is to be overwhelmed with the magnitude of the work done.

In other countries of the world, Disciples of Christ have used these and other channels and methods. Where we have found no doctors, we have sent doctors and nurses. Where starvation has stalked, we have sent food, relief workers, and specialists in agriculture and industry. Where disaster has left children homeless, we have established orphanages. Where ignorance has made life wretched, we have built and conducted schools. Where we have found spiritual darkness, we have preached the gospel of Jesus. Wherever we have gone, we have tried to minister and serve and share in the spirit of the Man of Galilee, training and encouraging people to help themselves and to take their places of dignity in a world fellowship of Christians. In these hundred years, millions of us, humble and nameless, have worked abroad through our gifts of money, through our prayers, through our missionary ambassadors—more than nine hundred of them—and through thousands of nationals trained by missionaries for medical, educational, evangelistic, and occupational service.

Permeating the whole national and local life of our church has been the consciousness that from the beginning the mission of the Disciples was unity. We came into being as a result of a sincere effort to unite all the Protestant churches into one New Testament church. Although we have fallen short of the realization of that initial purpose, we have never forsaken our historic ideal. We have sought to strengthen all great efforts toward interdenominational cooperation. Our zeal and leadership in this direction have been such that many interdenominational agencies have looked to us for chairmen of committees, for directors of age-level or functional work, for administrators and presidents. The roster of the latter includes B. B. Tyler, Edgar DeWitt Jones, A. E. Cory, Josephine M. Stearns, Daisy June Trout, Mrs. James Ferguson, Samuel Guy Inman, Robert M. Hopkins, Harry C. Munro, Emory Ross, Jesse M. Bader, Roy G. Ross.

Other vigorous leaders who have helped to keep Disciples in the foremost ranks of those who would unite the Protestant churches in great causes include V. B. Tyler, Isaac Errett, Helen E. Moses, J. H. Garrison, Peter Ainslie, Anna R. Atwater, Robert A. Doan, F. M. Rains, H. C. Armstrong, Frederick W. Burnham, H. O. Pritchard, W. R. Warren, Herbert L. Willett, R. H. Miller, Charles T. Paul, Alva W. Taylor, Charles Clayton Morrison, Kirby Page, Rosa Page Welch, Harold E. Fey, George Walker Buckner, Jr.

All executive secretaries and many directors of The United Christian Missionary Society are likewise workers through one or more

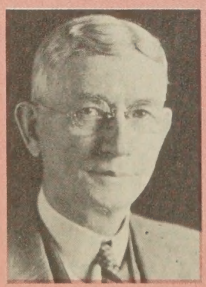
interdenominational agencies that seek to meet needs above and beyond denominational lines. Their influence for democracy and cooperation is generally and widely recognized.

Through The United Christian Missionary Society each year, as well as through individual churches, contributions are made to all the major cooperative enterprises of the churches. Through A Crusade for a Christian World alone, by 1949, Disciples of Christ had given $1,500,000 to Church World Service for conducting relief work around the world.

Half-way on its course, the Twentieth Century ushers in a new century of cooperation for Disciples of Christ. To contemplate the achievements of our first century of organization is to set our hearts resolutely toward the future with a new conception of the power of human personality and substance when these are pooled toward challenging ends. To contemplate the present need is to dedicate larger resources to the Christian evangelization of the world through our great cooperative agencies. To contemplate the future is to yearn for a further, more far-reaching realization of our historic ideal—Christian unity.

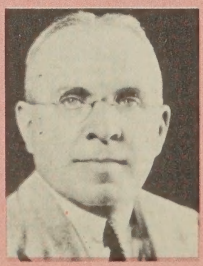
Our origin was glorious. Our first century was good. Our second century must be better. "The future belongs not to rigid absolutes but to the thing that can grow." Can we grow? We have grown mightily in the past. Let not our past ways of growing, however, set the pattern for tomorrow. Tomorrow is a new century with new needs, new opportunities, new interpretations, new concepts. Let us "take up the task eternal, and the burden, and the lesson," and advance into our second century aflame with the great purpose for which we were born: a Christian church universal.

Presidents of The United Christian Missionary Society

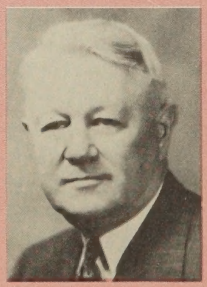


Frederick W. Burnham
1919-1929

Stephen J. Corey
1930-1938



Robert M. Hopkins
1939-1946



H. B. McCormick
1946-

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THE PANO-DRAMA, "PIONEERS! O PIONEERS!" AND THIS SOUVENIR PROGRAM WERE PRESENTED AT THE CENTENNIAL CONVENTION AT CINCINNATI, OHIO, ON OCTOBER 26, 1949. THEY WERE PLANNED BY THE CENTENNIAL COMMITTEE OF THE UNITED CHRISTIAN MISSIONARY SOCIETY, 222 SOUTH DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA.

PRINTED IN U.S.A.